invisible world should attach themselves to and seek justificatiS in Taoism. This crass popularization did not prevent a small minority of earnest souls from continuing to penetrate the meaning and follow the mystic way of the earlier exponents of the cult. ~(~" ' __ " ' \

A variant*of Taoism, dealing primarily with politics and especially with relations between the feudal states, had as its greatest teacher Kuei-ku **Tzfi,** of the fourth century B.C., who is usually claimed by the Taoists. Two of his best known pupils, Su Ch'in and Chang I, have already figured in our story as skiljf til diplomats.

Still another school was that Associated witbTthe iiame and teachings of Mo Ti, or Mo Tzu. Mo Ti was probably, as were Confucius and Mencius, a native of the little state of Lu, and, while his dates are uncertain, seems to have done most of his work in the second and third quarters of the fifth century B.C. He came, therefore, between Confucius and Mencius. His interest, like that of these two, was in the improvement of society. He differed from them in seeking this, not through the observance of ceremonies, but by whole-hearted conformity to the will of God and by reason, aided by logic. In contrast with a tendency, already observable, to identify Heaven with unvarying, unfeeling law, he believed strongly in its personality, and employed the term *Shang Ti* more frequently than the less personal term *T'ien.* He believed that man finds his highest good in conforming to the will of this Supreme Being, and, since Heaven loves men, favoring righteousness and hating iniquity, men ought to love one another and be righteous in life. Men should, indeed, love all their fellows as they would their own blood brothers.

Applying the tests of love and of logic to human institutions, he condemned war as unbrotherly and murderous. It must be noted, however, that it was chiefly offensive war which he felt to be wrong. He did not, as have some Christians, advocate opposing aggression by active good-will or by passive, unarmed resistance. With his utilitarian outlook, he condemned many of the rites so dear to the Confucianists. While emphatically believing in the existence of spirits, he set himself against extravagant funerals, elaborate ceremonies, and even music, as detracting from and not aiding the welfare of the living. He would have a regulated consumption